

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"What thou seest, write—and send unto the—churches."

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HARTFORD, SATURDAY MORNING, JUNE 4, 1836.

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THE CHRISTIAN SECRETARY.
PUBLISHED BY PHILEMON CANFIELD,

HARTFORD, CONN.

UNDER THE DIRECTION OF A COMMITTEE OF THE
CHRISTIAN SECRETARY ASSOCIATION.

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From the Connecticut Observer.

LETTERS FROM THE WEST. No. 3.

Detroit, May 1, 1836.

Dear Sir,—The pressure of business has delayed my correspondence beyond my expectations. In my two last I discussed the comparative advantages of a location in Michigan, before N. E., in a merely secular point of view; while in this we will take a wider range, if you please, and contemplate the expediency of a removal of our good people to the west, with the design of exerting a moral influence.

These remarks, by the by, are not being made with reference to Michigan alone, but will be as our Almanacs say, "for any of the neighboring States and Territories."

Now let me repeat what has been said, and sung, from one end of New England to the other,—every man, and woman, and child has heard it—"There is a most pressing call for good men of the right stamp, to come to the West."

There is a sort of romantic feeling conjured up, in the minds of thousands, when they talk and think of the West,—the beauty of its natural features—the fertility of the soil—its fine climate—its needy and ignorant population—waiting for some good minister or teacher to come among, and lead them into the paths of science and religion. O! the prospect of doing good, and getting a blessing on one's own soul in return! It is sufficient to kindle enthusiasm in the soul of many a youth,—yes of many in the vigor of manhood, and to beget indescribable longings, to go forth among this needy—desolate—morally starving population, with the full belief that he can accomplish among them, great things.

Now it is a pity to spoil such beautiful, such delightful day-dreams; but it is better to do so, than that such persons should learn the truth by painful observation, and dear bought experience.

Good men of the right stamp are needed, but this does not include every professor,—nor every good man. Perhaps she will be better understood if I first describe a few classes who are *not* of the right stamp.

First, the conceited self sufficient man. We laugh at the conceit of the Chinese, who boasts of his country being the "Middle Kingdom," and the Emperor, "Lord of the world,"—while all other kingdoms he considers as mere out-skirts and refuse,—and their inhabitants, Barbarians. We resent the assumed superiority and disparaging remarks of the bigoted Foreigners, who travel through our country, and shows his ignorance and ill manners, by instituting comparisons between this country and his own, invariably to our disadvantage;—yet both these give us an exhibition of human nature.

Can we wonder then that even good men should have an ideal standard of excellence, when coming to the west; and that this standard should be just the customs they have always been taught to revere in the land of the Puritans? and that when here they should feel as if the people need enlightening and directing?

Now let the conceited, self complacent man come to the west, and begin to talk of the ignorance and desolation of the country,—let him tell about enlightening the population and propose plans for it; and in order to convince others, that his plans are right, he shall let them know, that this is the way they do in New England,—and they will probably soon find, that "somehow," they will be much more than the more he tries to induce them to do a thing, "the more they won't do it."

Many a man has "used himself up" by commencing a course of comparison, fault finding, and proposal of plans in rather a consequential manner, before he studied the character, or became well acquainted with the habits, prejudices, and resources of the population around him.

Every man, to do good among us, must practically understand an universal trait in the character of the western population, to wit,—a *feeling of sturdy independence, ready to take the alarm, and prompt to repel any thing like a show of superiority, or a spirit of dictation.*

If this be the case among a people, most of whom were originally from the east, such course is incomparably worse among others.

Let me describe to my New England readers, the associations existing in the minds of millions in our country, in connection with the single epithet "Yankee."

In common life,—it supposes a total want of moral principle, accompanied with low cunning in trade; and craftiness, to practice swindling, fraud, and villainy, in every shape that will not come within the cognizance of law,—with prudence to decamp, if it is likely to fasten its fangs upon him, merely to practice the same

in other places! in a word, high intellectual culture, combined with total deprivation of christian fellowship, until they give evidence of repentance. I have been assured that the number of such, in many places, is alarmingly great,—beyond what any had suspected before investigating the subject. And if we have reason to mourn on this account, our sister denominations have still greater reason, particularly the Baptists and Methodists.

In religion, it is associated with all that is strange, crude, and heterodox in doctrine;—a restless spirit and untiring zeal in the propagation of favorite sentiments,—with a disposition to adopt new measures; to cherish a fondness for innovations; and to unsettle all established opinions and practices.

Now let a self sufficient, conceited man go among such a population, and talk of doing good, and every word he speaks, every effort he makes, is worse than a failure. If his influence is *nothing* among his own people, it is positively *bad*, among others. Permit me to state a case in point.

Two merchants commenced business in a small village on the bank of one of our canals, where the population was ignorant and irreligious. They soon began to talk of the ignorance and wickedness of the place,—and finally sent for an active, revival minister, from central New York, to labor among them.

He came,—and commenced a strain of preaching, that was any thing but adapted to the wants, and prejudices of the population.—Instead of converting sinners, he repelled them, by what they called his denunciatory spirit,—at length the merchants failed in business;—numbers sustained a loss by them,—and minister and merchants, left the place altogether worse than they found it. I doubt not the piety of any of them, but they utterly mistook the proper course; from sheer conceit and self sufficiency. "Young man," said an old christian at the west, to a brother from the east,—"if you will be useful, in this country, remember in addressing others, to say—not *You*, but *We*."

Next, the Covetous Professor. The covetous professor is a nuisance any where—but he will do less harm in a well established congregation in New England, than in this country. Why, sir, such men will talk about doing good—they have learned the whole story by heart, but they know not what it means. For example—they may have paid three or five dollars annually for the support of preaching at the east, and have given their mite, literally, to benevolent institutions, and have doated along with a tolerably fair reputation among the hundreds in the church to which they have belonged,—but to come to the west and pay \$10, \$20, or \$30, annually for the support of the gospel, is in their estimation too much, and they will consent to bring up their families in ignorance and half heathenism, before they will do it. It matters not if they have doubled or quadrupled their worldly pelf by change of location, such men have "calculated the value" of gospel institutions, and rather than make a serious self-denying effort to sustain them, will bring their money, and allow their families, and neighbors, to go down to hell.

For example. Mr. C. is a farmer from the western part of New England, who is reported worth some \$3000, and both himself and wife have been long professors of religion.—He came to the west and purchased a fine farm with good buildings, within one mile of a wild county seat, where a small church had long been struggling to sustain the institutions of the gospel. Both pastor and church rejoiced when these good people, who talked well about building up the cause and doing good, were settled among them. Mr. C. is the richest man in the church, and other members, to susport the pastor, paid \$25 annually, and hoped Mr. C. would pay more.

Soon a collection was taken up for the Bible Society. Mr. C. and wife talked well, but with \$3,000 at interest, felt unable to give any thing but good wishes. Afterwards, at the close of the year, the subscription paper was handed round, with the names of individuals not worth half his property attached to it, with \$25, pledged for support of the minister during the coming year.—Mr. C. after some hesitancy, put down five dollars.

After a while a large meeting house is necessary, and individuals subscribe from \$50, to \$200. Mr. C. after long hesitating,—concluded to subscribe—*forty dollars*. Now, sir, we want such men to stay in New England, or if they come here, never to talk about doing good,—we know nothing what to do with them,—they are a curse to the church, a grief to their brethren, and the scoff of the world.

Next, the *backsliding Professor*. There are very many professors of religion at the west, who have lived from one to five, or even ten years, with letters of recommendation from the churches from which they came, who have never offered to unite with the church,—and often the fact of their profession has been elicited by accident, years after their removal. So common is it for professors to backslide, or apostatize, that a standing rule in many churches, (and it should be in all,) is, that no one shall be allowed to unite upon the exhibition of testimonials from his former place of residence, unless he submit to an examination before the church, or of a committee appointed by the church.

So prevalent has this evil become, that the Presbytery of Monroe in this Territory, have passed a resolution; that they will call upon all who are known to have belonged to Congregational or Presbyterian churches, who reside within their bounds, and have neglected for one year to unite with the church;—and if these persons shall not give satisfaction as to the reasons of neglect, they will report them to

their respective churches, and refuse them culture, combined with total deprivation of christian fellowship, until they give evidence of repentance. I have been assured that the number of such, in many places, is alarmingly great,—beyond what any had suspected before investigating the subject. And if we have reason to mourn on this account, our sister denominations have still greater reason, particularly the Baptists and Methodists.

I tremble for the purity of our eastern churches, when I learn how many who once seemed to run well, have, on leaving the scenes of their childhood, and the restraints imposed by public opinion, gone down to apostasy, if not to open infidelity. A removal to the West, tries one's principles more than is often supposed; and many, when they have little or no restraint, imposed by public sentiment—who have no kind friend to admonish—no church to whom they feel amenable, give lamentable evidence that the fear of God and a sense of responsibility to him, do not operate as sufficient motives for acting right.

Next comes the aspiring Professor. The aspiring man who has always been kept in the back ground in his own church, by others more forward than himself,—one who has always been troubled because the concerns of the church have not been rightly conducted, and concludes to remove west where the people are unenlightened and easy to be directed, is the last man we desire to see. Picture to your imagination a feeble church, in the midst of a wicked population, and some three or four, of these wise men, each ambitious of having his own way, and showing plainly that he feels his power to pull down at least, if others will not unite with him, in building up. The men that must have their own way, in obtaining and supporting a minister,—their own way in building,—locating,—and paying for a house of worship who will work well at the head, and will work no where else, are the bane of our churches.—We could raise whole regiments of them at the west, now,—and all who desire the prosperity of the church, most sincerely deprecate any addition to their number, by immigration from abroad; and let me assure such, that in coming to the west to figure as leaders in the church, "they bring their goods to a bad market."

Before this, my reader is, I presume satisfied, that there are good reasons why, the conceited,—the self-sufficient,—the covetous,—the backsliding,—and the ambitious Professor, could raise whole regiments of them at the west, now,—and all who desire the prosperity of the church, most sincerely deprecate any addition to their number, by immigration from abroad; and let me assure such, that in coming to the west to figure as leaders in the church, "they bring their goods to a bad market."

Yours truly, L. C.

For the Christian Secretary.

Mr. Editor,

A few years since, I picked up in one of our streets the following article in manuscript. It is a very sensible dissertation on Miracles—too good to be lost. I have never been able to learn who is the author, nor can I determine from the manuscript itself for what occasion it was written. For the benefit of your readers, I request its insertion in the Secretary. I am sure it will tend to confirm the true believer; and if the infidel will condescend to give it a careful perusal, his infidelity must be fearfully stubborn not to be shaken, by its common-sense argument. Should it meet the eye of the writer, he may be assured that the original copy shall be preserved for him.

Hartford, May 15, 1836.

SIVAD.

MIRACLES.

That the visible world is governed by stated general rules, commonly called the laws of nature; or that there is an order of causes and effects established in every part of the system of nature, so far as it falls under our observation, is a point which none can controvert. Effects produced by the regular operation of the law of nature, or that are conformable to its established course, are called natural. Effects contrary to this settled constitution and course of things, are called miraculous. Were the constant motion of the planets to be suspended or a dead body to be reanimated, each of these would be a miracle, because repugnant to those general rules by which the world is governed at all other times. All miracles presuppose an established system of nature, within the limits of which they operate, and with the order of which they disagree. And miracles may be said to disagree with the general rules and order of the natural system, not only when they change the qualities of any of the constituent parts of nature, as when water is converted into wine, or when they control their usual operation and effects, as when fire, without losing its properties, does not burn combustible materials, but also when they supersede the operation of established causes. For effects produced in the pre-established system of nature, without the assistance of natural causes, are manifest variations from the order and usual course of things in that system. That a man should be enabled to speak a new language, which he never learnt in a natural way, or that his body should be supported without food, are events evidently contrary to the ordinary course of things, and to that constitution of Divine Providence, which renders mankind dependent upon their own study and application for the knowledge of language, and upon food for sustenance.

There is but little difficulty in determining the design of miraculous interposition. Miracles are a divine testimony to the person on whose account they are wrought, and to that doctrine or message which he delivers in the name of God. Although miracles may be performed by God, without the intervention of men, and for other purposes beside that of attesting the mission of a prophet, yet they must be regarded as divine credentials, whenever they are wrought at the instance or in favor of a person who claims a mission from God, delivers a message in his name, and appeals to these works in proof of the divinity of his mission and doctrine. The works having God for their author, must in this case be considered as a declaration of his will, as his immediate answer to the appeal made to him, and as a testimony of the person claiming a mission from him, and professing to reveal his will. In this method God may be said to seal his commission, and to testify to the world that those who are invested with the power of working miracles, are to be regarded as his messengers.

The proof from miracles of the divine commission, and doctrine of a prophet, is in itself

decisive and absolute. What reasoning can be more conclusive than this: "He that does such works as no man can do, unless God be with him, must be sent of God, and faithfully publish his will to the world." The God of truth cannot bear an immediate testimony to any one as a divine messenger, whom he has not sent, or who disseminates his own as doctrines from heaven. No one can be so absurd as to maintain that attestations properly divine can deceive us, or that God would immediately interpose in support of false claims. The proof arises out of the nature of the miracles, independent of every thing else. The prophets of God demanded the immediate assent and regard of mankind to their divine commission, upon the sole evidence of their miracles, and prior to all reasonings concerning the natural propriety and fitness of their doctrine. It was only by such works as were sure tokens of a divine mission, that it was possible for them to overcome the objections and corrupt prejudices of mankind against their message.

The proof of a divine mission and doctrine from miracles is the most natural, and agreeable to the common sense of mankind. The works of creation are standing evidences of the existence and attributes of God. The continued order of the universe is a sure demonstration of his constant providence. It is upon the theatre of nature that God is continually manifesting himself to mankind. Here, therefore, it is most probable he will display his power, and signify his pleasure, should he see fit to make any new discoveries of his will. If he would evidence to his creatures the interposition of the Lord of nature, in what other method can this be so suitably done, as by controlling the laws which govern the natural world. And when he does this in answer to an immediate appeal to him, made by one who claims a divine commission, he declares in the most expressive manner, that it is his will, that the claim be admitted.

Miracles have been represented by the enemies of Christian revelation as absurd and impossible. But to deny the possibility of miracles, is to contradict a principle the most certain and evident of all the deductions of reason. For if there exists an all-perfect mind who made and governs the world, his omnipotence is a cause adequate to these marvellous operations. Infinite power, though it does not extend to contradictions, performs with ease whatever is possible in its nature. To cause water to be both water and wine at the same time, is a manifest contradiction, and therefore cannot be the object of any power; but to turn water into wine, or to change one liquid into another specifically different, is certainly within the reach of divine omnipotence, insomuch as there is nothing contradictory in the idea of such transformation.

Neither are miracles repugnant to our ideas of the wisdom of God. Frequent miraculous interpositions might indeed argue a defect in those general laws, by which the world is governed, to the regular execution of which laws we owe our ideas of harmony and order, and our rational expectations of success in all our undertakings, and our strongest convictions of wise counsel in the frame and government of the universe. Yet whoever reflects on the boundless extent and duration of the divine government, will easily perceive that it would be arrogance in us to determine, that no fit occasions for extraordinary interpositions, can ever occur in that administration, the plan of which transcends his comprehension. May not God interpose in an extraordinary manner, to attest a divine mission, and communicate some important instruction to his rational creatures, which they could not gather from the common operations of his Providence? May not the Divine Being erect a new dispensation to reform them from wickedness, to redeem them from death, and to advance them to a nobler state of existence?

Nor do miracles imply any inconsistency in the divine conduct, or any defect or disturbance of the laws of nature. When the Deity controls or supersedes these laws, He does not in so doing contradict or defeat his intention in their first establishment; he proposes a design different from it, but not inconsistent with it. The laws of nature being the laws of God are certainly perfect, that is, perfectly adapted to answer all the uses for which they are designed; but miracles derogate not in the least from this perfection; because they aim at an end which the laws of nature were not intended to answer, and indeed could not possibly answer, the marking a special divine interposition. There is nothing then in the general idea of miracles, considered as variations from the common course of nature, to furnish a certain universal proof against their existence: and there is a power superior to nature, who is ever able and who in certain circumstances may see ample reason to overrule what he at first established.

There is but little difficulty in determining the design of miraculous interposition. Miracles are a divine testimony to the person on whose account they are wrought, and to that doctrine or message which he delivers in the name of God. Although miracles may be performed by God, without the intervention of men, and for other purposes beside that of attesting the mission of a prophet, yet they must be regarded as divine credentials, whenever they are wrought at the instance or in favor of a person who claims a mission from God, delivers a message in his name, and appeals to these works in proof of the divinity of his mission and doctrine. The works having God for their author, must in this case be considered as a declaration of his will, as his immediate answer to the appeal made to him, and as a testimony of the person claiming a mission from him, and professing to reveal his will. In this method God may be said to seal his commission, and to testify to the world that those who are invested with the power of working miracles, are to be regarded as his messengers.

The necessity of miracles is no less evident than their propriety and advantage in attesting a divine commission, and propagating a new revelation. For how can God give any evidence of his will, but by the operations of his power, or the effects of his omniscience? By what but the outward and sensible displays of both, can he bear a public testimony to an extraordinary messenger from heaven? The general laws of nature and Providence answer the end for which they are designed; but cannot serve the purpose of a peculiar attestation to a prophet of God. Nor can the excellent tendency of the doctrine separately considered prove that it came from God. Had Christianity been only a republication of the law of nature, or a revival of certain principles observed by superstition, but demonstrable by reason, when awakened into exercise; even then the miracles would have been not only useful to give new evidence and certainty to these principles, but even necessary, though not to establish their truth, yet to prove a particular divine commission to revive the knowledge of them, there-

by giving the publishers of them greater authority, than could be obtained in any other way. But when a new religion is, like that of the Gospel, the free result of the Divine wisdom for the salvation of men, and contains brighter displays of the benevolence of the Deity than natural reason is acquainted with; how can the divine original of such a religion be established, if no supernatural testimony be borne to it by God?

Miracles are the basis upon which is founded the arguments for the truth of the Christian revelation. And the advocate of the religion of Christ feels himself secure in the ground he has chosen, when he reflects that God himself has given to the world his testimony to the truth of that religion he advocates. And the faith of the Christian is immutably fixed, and under any circumstances he is enabled to see in almost every page of the Bible, the Divine original of those truths, upon which rest his hopes for eternity.

And notwithstanding the evil suggestions of a wicked heart within, and the cavils of a sinful world without, the faith of the devout Christian remains unshaken, while he is enabled thus clearly to distinguish the Divine original of those truths, upon which he rests his hopes for eternity.

For the Christian Secretary.

SABBATH SCHOOL CONVENTION AT MERIDEN.

Agreeably to previous notice a number of ministering brethren and other friends of Sabbath schools in the New Haven Association, met at Meriden, on Thursday the 19th inst, for the purpose of making exertions to awaken a deeper interest in behalf of these schools within the Association. The convention was organized at half past 10, A. M. by appointing brother J. Cookson, Moderator, and brother B. Manning, Secretary. Prayer was offered by brother H. A. Wilcox, agent of the American Baptist Home Mission Society. A brief account of the design of the meeting was then given by the Secretary, and a few inquiries instituted respecting the best means of promoting the Sabbath school cause among us. After deliberation it was voted to divide the Association into four divisions and to recommend that a Sabbath School Teachers Convention be formed in each of these divisions in aid of this important work. A committee consisting of brethren Atkins, Cookson, and Neale, was appointed to divide the Association, who reported the following division:

1. New Haven, North Haven, Milford, Wallingford.
2. Reading, Weston, Stratfield, Newtown.
3. Southington, Bristol, Waterbury, Meriden, Woodbridge, and Salem.
4. Middletown, 2 Middletown, 3 Middletown, Deep River, Killingworth.

A committee was then appointed in each division, to call and superintend the forming of their conventions. It was also voted that a meeting of delegates from the several district conventions be held sometime during the next session of the Association, when reports were received relative to their doings and success. The subject was also discussed of the expediency of appointing an agent to visit all the schools in the Association. This was decided in the negative, not only because of the difficulty of obtaining a suitable person for such an agency, and the difficulty of raising funds sufficient to meet the expense, but because churches ought to depend, under God, on their own persevering exertions for the prosperity of their schools, rather than on the occasional efforts of a visiting agent. It was not doubted that such an agent were he an enlightened, devoted man, would do good; would, for the time being, exert a considerable influence on the schools, but this influence would be of a transient character, and if not followed by the prompt and continued efforts of the churches themselves, would produce no permanent benefit. Whereas, if pastors and churches would engage in the work with that untiring devotion which the cause demands, the schools would soon be in a flourishing condition without the aid of a public agent. The forenoon service was closed with prayer by brother Goodwin.

At 2 P. M. met according to adjournment. Proceeded to hear resolutions which were offered by different brethren, and sustained by addresses from those who offered them. The resolutions, which were adopted without dissent by the convention, were as follows:

1. Resolved, that we ought to feel grateful to God for raising up such a man as Robert Raikes, who by discovering the method of Sabbath School instruction, rendered himself a benefactor of the human race.

By brother O. Allen.

2. Resolved, that the prosperity of Sabbath Schools is essential to the success of Education, Missionary and other benevolent societies that have for their object the conversion of the world.

S. W. Clark.

3. Resolved, that one of the most efficient means of promoting the permanent prosperity of the churches in this Association, is faithfully to instruct the children and youth connected with our congregations, in the important principles of the Bible.

I. Atkins.

4. Resolved, that while we believe public meetings like the present are adapted to promote the cause of Sabbath schools, we must, under God, depend chiefly for their prosperity on the persevering efforts of its friends from week to week.

R. Jennings.

5. Resolved, that the great end of Sabbath school instruction can never be fully realized till those who receive this instruction are converted to God.

H. A. Wilcox.

6. Resolved, that the prayers of the churches are essential to secure to Sabbath school efforts their appropriate results, and especially do we consider it important that the Sabbath school concert of prayer, on the second Monday of each month, be observed by all our churches.

B. Manning.

7. Resolved, that we believe ministers of the

gospel ought to aid to the extent of their ability the cause of Sabbath schools, and in doing it they will exert a powerful influence in favor of the permanent interests of religion.

J. Goodwin.

8. Resolved, that we consider the Sabbath School Treasury, published by the Massachusetts Sabbath School Union, well calculated to promote the interests of Sabbath schools, and we recommend that the teachers and other members of our schools take this periodical.

E. Treat.

After these resolutions were offered, the Secretary made a few remarks to the children who were present, and was followed by brother H. Wooster, of Deep River, who, in his address to the young, gave a very interesting account of the work of grace among the members of the Sabbath school where he labors. It formed an interesting close of the services of the day, and was suited to impress the minds of all with the importance of the early conversion of children.

Adjourned. Closing prayer was offered by brother F. Wightman.

B. Manning, Secretary.

May, 1836.

For the Christian Secretary.

NEW LONDON COUNTY TEMPERANCE SOCIETY.

The Society met on Tuesday last in the Congregational meeting house in Montville. In the absence of the President, the chair was taken by Judge Hurlburt, of Groton. The reports of the delegates from auxiliary societies, were heard in the forenoon, and in the afternoon, the following resolutions were discussed and adopted.

Resolved.—That the friends of the Temperance cause are called at the present time, to the exercise of self-denial to the full extent demanded by the new pledge, in order to render their efforts more successful.

Resolved.—That consistent example, sound argument, kind persuasion, and the circulation of Temperance publications are the best means the members of this Society can employ, to induce others to unite with them in their efforts to exterminate the evils of intemperance from our country.

Resolved.—That it be recommended to parents and guardians of children, to abandon the use of other intoxicating drinks, as well as distilled spirits, as a beverage in their families, as the only sure way of preventing the young from forming intemperate appetites and habits.

Resolved.—That in view of the difference of opinion among the friends of temperance concerning the adoption of the tee-total pledge, every effort should be made by those who do adopt it not to injure, by any unkind expressions, the feelings of those who are not yet prepared to advance so far.

Resolved.—That we recommend to teachers of schools in our County, to invite their pupils of suitable age, to unite their names to the temperance pledge, when they may feel disposed and have the consent of their parents and guardians.

After the resolutions were adopted, an appropriate and spirit-stirring address was delivered by Capt. A. H. Griswold, of Lyme.

Having read the admirable temperance tales written by Hon. Mr. Sergeant, we could easily imagine that we were listening to the eloquent and moving appeals of Capt. Lane's Bootswain, the orator of "Grooggy Harbor." It is hoped that the citizens of Norwich may have an opportunity, before long, to hear for themselves the eloquence of Capt. Griswold.

S. S. GRISWOLD, Secretary.

For the Christian Secretary.

Matt. xi. 11. "Verily I say unto you, among them that are born of women, there hath not risen greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he."

There is much which is peculiarly interesting in the history of John the Baptist. If we think of his character as exhibited in his daily labors, we can but be deeply impressed with his simplicity and unaffected zeal in the cause of truth. He labored not for the applause of men, nor for an earthly diadem. But he exposed the condition of men while living in their sins, and taught the necessity of repentance towards God, and faith in the Messiah who was about to come.

After John was cast into prison by Herod, he sent two of his disciples to Jesus, as if to know for a certainty whether he was the Messiah. Jesus replies in the affirmative, by referring to the miracles which he had, and still was performing. Verse 5. "The blind receive their sight and the lame walk," &c. After he had settled the question with John's disciples, he took occasion to instruct the multitude respecting the character of John. The account of which is given by Matthew, chapter xi. 7—15, and a parallel account by Luke chapter vii. 18—35. In the course of this instruction the Saviour uttered the following facts, viz. 1. That there had not lived a greater than John the Baptist. 2. He that is least in the kingdom of Heaven is greater than he.

The object of the following lines, is to show in what sense these facts are true. The Saviour considered that John as a prophet, occupied a more prominent place than other prophets, as appears from the ninth verse. Where he inquires, "But what went ye out for to see? A prophet? Yea, I say unto you, and more than a prophet."

Again, it appears that what was predicted of him, by our Saviour is more evident, when we consider that he was the subject of special prophecy.

Isaiah, who so clearly predicted the advent of the Messiah, saw also in prospective vision his forerunner, as appears from Isaiah xl. 3 "The voice of him that crieth in the wilderness, prepare ye the way of the Lord, make straight in the desert a highway for our God." The prophet Malachi also spake of the same person, Mal. iii. 3. "Behold I will send my

messenger and he shall prepare the way before me." Again, Mal. iv. 5, 6. "Behold I will send unto you Elijah the prophet before the coming of the great and dreadful day of the Lord." He also expressed the design of his coming in a way which may serve to explain what is expressed by Isaiah, viz. "And he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse." This reformation shall be the object and result of his coming.

John also held a more intimate connection with the Saviour, than any one that had preceded him. When the prophets were enraptured with a view of the glories of the Messiah's reign, they not unfrequently associated the office of John the Baptist, with the blessed advent. And while the prophets, although highly favored, were left to speak of the Messiah in future, yet John was privileged to affirm the fulfilment of their predictions, and instead of saying the Messiah cometh, he could say, "Behold the Lamb of God, who taketh away the sin of the world." He was permitted, although unconscious of his unworthiness, to witness on Jordan's banks the heart-thrilling scene, of the revelation of the Deity in the persons of Father, Son, and Holy Ghost. He then had the indubitable evidence, that the person professing to be the Christ, was in fact the beloved Son of God. He introduced the Saviour to the Jews as being indeed that Messiah of whom their prophets spake. And although the shades of the Mosaic dispensation seemed in some degree to hover about his mind, yet he held such a proximity to the gospel system, that like a morning star he ushered in the glories of a noon day's sun.

We come now to the examination of the second fact, which was affirmed by the Saviour, viz. "he that is least in the kingdom of heaven, notwithstanding all John's superiority, is greater than he." In prosecuting this examination, it will be important to ascertain the meaning of the phrase kingdom of heaven, in this place. In the verse following, the same phrase is used, where it evidently means, the gospel, or the gospel dispensation, and this view is confirmed by reference to the parallel passage in Luke chapter xi. 16, which says, "the law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." Again, this appears to be the meaning whenever used in connection with the preaching of John the Baptist. As from Matt. iii. 2, where John is represented as preaching, and saying "repent ye for the kingdom of heaven is at hand"; that is, the reign of the Messiah is about to commence. With these passages before us, and others of similar import, we can hardly resist the conclusion, that it does not in this place mean the state of happiness or of glory beyond the grave, but the gospel.

If this is the true definition of the phrase kingdom of heaven, it may be asked how could it be said that he that is least in this dispensation is greater than John the Baptist? As to this question, we shall feel our minds relieved when we consider the object of the Saviour in these remarks. He was not discussing the subject of different degrees in glory, nor the high or low attainments of John as touching another world. But he was discoursing upon the office and dignity of John the Baptist in respect to his religious instructions. In doing this, what would be more natural than for the Saviour to compare him with those who preceded and those who should follow him in the same office? Not that we are to understand him as comparing their piety, for we have no evidence but that John was in this respect as great as Paul, or that Isaiah and Jeremiah were as devoted as Stephen or Peter. Neither have we the evidence that the Saviour was here showing the advantage or dignity of the spirit of piety, to that of the prophetic spirit. But the simple fact appears to be this; he was showing the advantage of John over those who preceded, as a teacher of Christianity. And who can doubt his superiority in this work? For already the light of the glorious gospel had begun to shine, and the darkness of the former dispensation was passing away. Yet, on the other hand, who but is prepared to see the advantage which those who followed, enjoyed over John. For not until after the death, resurrection, and ascension of the Saviour, and the descent of the Holy Spirit, was the gospel system fully developed; so that up to the memorable hour when the Holy Spirit filled the place, there was vagueness brooding upon the minds of the most intimate disciples of the Saviour. But at that time their minds were enlightened, they saw with clearer light the glory and fitness of the gospel system. The plan was then exhibited entire. The proclamation of peace and pardon was then made through the blood of a once crucified, but now risen and ascended Saviour. "A holy God could then be just and yet the justifier of him that believed." So that, the conclusion to which we arrive is this. John, as a religious teacher, was greater than his predecessors, inasmuch as he enjoyed more light, and understood better the gospel system. And he was less than his successors, in that they enjoyed more light, and understood better the gospel system than he did.

The following obituary extract forms a happy exemplification of the soliloquy of a dying saint, found on pott's corner, of this paper.

Extract from the obituary of Rev. Samuel Chamberlain.

In March, 1834, he commenced his labors in the place where he died. His union with this people was very happy, and promised mutual edification; and although as the spring advanced his health declined, he labored incessantly until the third Sabbath in August, when he appeared before his people, but was unable to preach. From this period, although he after-

wards preached two Sabbaths, his health and strength continued steadily to decline.

During the early part of his confinement he had frequent seasons of close self-examination, in which he would request his wife or some other friend to read to him certain passages of scripture, using them as tests of his piety. This self-examination did not seem the result of any distressing doubts relative to his prospects in a future state; but rather the sacred dictate of a commendable prudence. He knew himself to be about to die, and impressed with a just view of the momentous change he was approaching, he seemed anxious to know the exact measure of his fitness for it, regarding no precaution extravagant, when interests of immense value are in question. His pleasurable emotions during this process, though inferior, or to what they were afterwards, sometimes caused him to weep for joy. The result to which these exercises of his mind brought him, was a calm and holy triumph. Looking forward with the assurance of hope, to his future rest, he found cause in his own vileness, with which he was humbled to the dust, for unutterable gratitude to God, whose grace had secured his salvation.

Two weeks before his death, expecting not to live through the morning, he said, "I rejoice in the prospect of death; and though no man can love his family more than I do mine, I can leave them in the hands of God, and feel perfectly easy on their account."

"As his morning chill came on, the friends present, and I also, thought his dissolution was fast approaching; but he was inexpressibly happy. He wished us to sing the hymn beginning with

Whither goest thou, pilgrim stranger,
Wandering through this lonely vale?
Known thou not 'tis full of danger?
And will not thy courage fail?

When we had sung a part of the hymn, with the chorus, he extended both hands and exclaimed, "This is heaven—to plunge into that stream would be delightful!" When we had finished singing, he exclaimed, still weeping for joy, "I want to go to heaven in just such a stream as I now enjoy." Several times during the day and evening, he called me to his bedside, saying, "My dear, my feast is not yet ended. What cause have we for gratitude to God, that he thus smiles on me, a poor sinner?" Although he could talk but little, he embraced every opportunity to exhort impudent sinners to embrace the Saviour, telling them the comfort he enjoyed upon a dying bed. He wished to exhort all Christians, particularly ministering brethren, to be much in secret prayer. This frame of mind continued until the last. He frequently said he was only waiting God's time. The fullness of grace in Christ, and the justice and goodness of God, were themes on which he meditated with peculiar delight. Though he felt it better to depart and be with Christ, he was willing to live and suffer as long as his heavenly Father pleased.—*Vermont Telegraph.*

[Original.]

HOW ART THOU FALLEN.

Behold you worm of earth! how greedily he riots on the little probationary span, which God has given him to prepare his deathless spirit for the world to come. With thoughtless levity he moves towards the house of prayer not from any love to that sacred place; but drawn thither by an unseen power. The spirit of our God is there, and saint and sinner feels his mighty influence. O Father res' h' yon' rebel's soul! Behold him now—why hangs his head in silent woe? Why does the big round tear, steal from that eye which lately flashed with a glance of rude defiance!—Ah it is, it is the spirit of the Lord.—But hark—Glory to God is the highest!—Earth! with thy thousand hills, and vales, and streams, with bird and beasts, with little man thy lord, raise high thy voice! Ye saints in heaven, with angel and arch angel, with cherubim and seraphim, strike loud your harps; all,—all,—speak loud a Saviour's praise!—An other son of earth is born of God. Months have elapsed, and still with zeal he follows Christ,—sinners tremble at his word; saints own his influence. O Earth! O Heaven! strike yet a more exalted note of praise! make all creation ring with songs of gratitude to him who brought this valued instrument into his church below. But stop! O Earth put on thy weeds of woe! And ye heavenly choristers, if grief can enter within the precincts of your blessed abode, lay down your golden harps, sit down and mourn; the ransom'd of the Lord has fallen from grace, and death hath carried him to meet his God. He was born of the spirit, and again unborn. His life was hid with Christ in God; but some evil power, discovered and dragged it from its hiding place. He was one of those sheep which heard the Saviour's voice, and followed him; the Saviour gave him eternal life; yet left him to perish. A fountain of living water was implanted in his soul, it sprang up; but not to everlasting life. That incorruptible seed which liveth, and abideth forever, was sown in his heart; yet it neither lived, nor abode twelve months, but saw corruption and died. He was predestinated to be conformed to the image of God's Son; he was called, justified, sanctified, and—drowned. I tremble for Zion;—surely the foundation of God standeth not sure! Surely a work of grace begun in the soul may, (as in the case cited,) not always be carried on till the day of salvation. But let us with awful reverence intrude ourselves for a little beyond the vale, and listen while the righteous Judge of all the earth, passes sentence on the r. bel. He trembles while he approaches the solemn bar, with strange weirdly trepidation. Hear his doom,—Depart from me! ye worker of iniquity, I never knew you. What! he who once stood so high in the estimation of all who knew him! he who was so zealous, so devoted, so anxious about the souls of others, never known by the Saviour! Thus saith the Lord, I never knew you. Is not this a true picture, if the doctrine of falling from grace be true?—But who has witnessed such condemnation? Not one.

First, by example. This takes precedence, because without it all else that can be said or done is of no avail. Such worldly professors as are spoken of above, are generally beyond the reach of verbal admonition, but not beyond the reach of that anguish, which an example of godly living, and religious enjoyment inflict. It is too often the case now, and is becoming every day more so, especially in large and wealthy churches, that the few who enjoy the light of God's countenance, who are joyful in their king, and live above the world, say but little or nothing about it, save to the few who are found in a like state of mind.

But their example cannot well be hid. It will be known that they pray; and by this is meant more than saying prayers at stated times. This admonishes the cold hearted rehearer of studied forms of prayer, and makes him feel at times at least, that he is powerless in his prayerful mockeries, and has no communion with God.

He who has left off prayer, feels still more sensibly the guilt and danger of his condition in view of such godly example, than does the former; whose conscience is satisfied with a performance of duty, though it be only in words.

The lover of gain; the conformist to the fashions of the world; the follower of vanity, all feel at times most keenly the rebukes administered by the fervent love, humble life, self denial, strong faith, and happy mind of him who walks with God.

In short, holy example, like tract, finds access to

CHRISTIAN SECRETARY.

HARTFORD, JUNE 4, 1836.

HARTFORD YOUNG MEN'S

hearts barred to the access of less convincing language.

Second. Powerful as is example, and powerless as is verbal expostulation without it, still, direct personal appeals are not to be dispensed with. But here, success depends almost entirely upon the manner, and the use of proper language. Among the imperfections incident to a christian at the highest state of religious attainment, is his liability to err in the manner of addressing his fellow men upon the theme most grateful and pleasing to his own mind.

And a christian can hardly fail to give offence to the cold-hearted, if, in his solicitude to persuade them of the excellency of living in the clear sun-light of divine favor, he employ language or use it in a manner having the appearance of either boasting or censoriousness. Into one or the other, or possibly both these errors, the most eminent happy christian is liable to fall.

He, therefore, who would warm a cold hearted brother, or dissuade from worldly mindedness, or re-engage the lukewarm, or successfully reprove levity of life and conversation, must studiously endeavor to make the offender feel first, the happiness of a different course of life as it regards his own soul; and the dreadful result of being instrumental in leading others of the church, (and sinners too,) to undervalue religion, by his example.

In short, the secret of the whole lies in addressing such pitiable souls in a manner, which we know not how better to describe, than to say, approach him "Christ foremost."

In such an approach, ardent love, strong affection, deep piety, unaffected humility, and earnest persuasion, will all blend in delightful harmony. To be offended when thus addressed, indicates a heart never reconciled to God by Jesus Christ; or a departure from godliness to such a fearful distance, as to place the wanderer upon the verge of perdition.

IS THE MAN AN INFIDEL? Rev. L. E. Peck, a missionary of the Methodist communion to the slaves in Burke county, in his report of his labors, as published in the Advocate and Journal, says of abolitionists, that they have already done considerable injury to the blacks in this country, and if persisted in will bring upon its advocates the displeasure of the Almighty, aside from ruin upon this nation and the church of God." Upon reading this language, now becoming common, the first inquiry raised in our minds is,—is the writer an infidel? What else can he be who substitutes other foundation, or other defences for "the church of God," than those named in the scriptures? We have read somewhere language like this—"Behold I lay in Zion for a foundation a stone, a tried stone, a sure foundation: he that believeth shall not make haste." Isaiah xxviii. 16. The same author was taught to say, "In that day sing ye unto her [the church] a vineyard of red wine. I the Lord do keep it; I will water it every moment; lest any hurt it, I will keep it night and day." Isaiah xxviii. 2, 3. Again, "The gates of hell shall not prevail against it [the church]."

Now we do not believe brother Peck is an infidel, but his zeal transported him out of his recollection when he represented "the church of God" as infidels would represent her; founded on slavery, and so weak and defenceless that abolitionists would ruin it. Besides, his logic is bad; his argument proves too much.

He says the plan adopted by abolitionists "is the best calculated to defeat the object they profess to have in view." Now the object of pursuit is, so far as we understand it, the abolition of slavery, and if they are defeating that object, they are perpetuating slavery.

Abolitionists, then, are sustaining rather than ruining "the church of God."

Mr. Peck reiterates what slave holding christians have scores of times said before, that abolitionists have done "injury to the blacks" in the south. It seems to us to be an absolute and wilful perversion for any one so to affirm. For the truth is, the opponents of slavery have nothing to do with the slaves, but seek only to enlighten and persuade their masters; and if because of this, masters grow cruel either through fear or ill will, and so seek to avenge on the oppressed their own hatred to those who plead their cause only; the injury inflicted upon the sufferer can never by any stretch of legerdemain, be made to attack to philanthropists.

We should not probably have uttered these remarks, if the provocation had not come from a minister of the gospel, and if we had not seen it asserted by the editor of a southern religious paper within two weeks, that the system of slavery is "evil to religion," or to the church. We offer these thoughts now, not to discuss the subject, others must do that; but first, to beg of christians and ministers who are in favor of slavery, not to suffer their zeal for it to impel them to the use of language in itself false, and dishonorable to the church of "God, which he hath purchased with his own blood." And secondly, to let northern pro-slavery christians see to what almost blasphemous lengths they must go, to keep pace with the sentiments of southern churches, editors, and ministers of the gospel.

ANNIVERSARIES AT BOSTON. Last week was a season of interest to very many christians who congregated in Boston, to attend numerous anniversaries. Among them the Baptists had several; which it appears were well sustained. The Northern Baptist Education Society was one, Ministerial Conference, another; Massachusetts Sabbath School Union, and New England Sabbath School Union, also came in for a place.

We expect to see as usual, at our Convention on the coming week, representatives or agents from most or all the Societies or Unions. And while upon the subject, we take the liberty to say of the New England Sabbath School Union, that all our brethren are not perfectly convinced of the benefits to be derived from it, and whatever light may be thrown upon the subject, it is believed that cordial co-operation can be secured only by terms of strict and liberal reciprocity. The objects of the proposed Union will, we trust, be carefully and coolly scanned before engagements are entered into. We are of opinion that nominal Unions, where no tangible reciprocity of benefit exists, and little

SATURDAY CHRONICLE, PHILANTHROPIST, &

MIRROR OF THE TIMES. A Family Newspaper, Devoted to Literature, Science, Agriculture, Education, Amusement, and Domestic and Foreign Intelligence, Philadelphia, published weekly by Matthias & Taylor, at \$2, a year in advance. Numbers one and two of this mammoth hebdomadal are received; and their contents speak much in its praise. No person needs be startled at the number and variety of subjects to which it is devoted, lest there would not be room for them all; for we care not to which class of Imperials it pertains, the matter of fact is, the sheet is 42 by 27 inches, making more than 15 square feet of solid reading matter each week; and all for \$2, a year. It is not the price of such papers, but the time spent in reading, that forms the real tax on the buyer.

NORTHERN BAPT. EDUCATION SOCIETY.

This Society held its 10th Anniversary on Wednesday last at 3 P. M. at the Federal St. Baptist Church.—Richard Fletcher, Esq. presiding.

The meeting was opened by singing, reading the Scriptures and prayer. Rev. Mr. Thresher, Corresponding Secretary of the Society, then read an annual report, after which the report of the Treasurer was read by Rev. Mr. Nelson, Financial Secretary of the Society.

The acceptance of these reports was moved by Hon.

J. H. Duncan of Haverhill.

Rev. Prof. Sears, of Newton Theological Seminary offered the following:

Resolved, That the peculiarities of the times furnish a providential indication in favor of a thoroughly educated ministry.—*Zion's Advocate*.

Ordination.—Ordained in New Gloucester to the work of an Evangelist, on Wednesday 25th inst. Rev. Alvan Felch, late of Newton Theological Institution. Sermon by Rev. Josiah Houghton, of Turner, founded on 2d Cor. 20v. Ordination prayer by Rev. Silas Stearns of Bath. Charge by Rev. R. C. Starr.—Right Hand of Fellowship by Rev. S. Stearns. Concluding Prayer by Rev. Lewis Pennell, of the Congregational Church Brunswick. Benediction by the

A melancholy event occurred in this city last Saturday, in the death of James B. McConnell, an interesting and promising lad of 11 years of age, who fell from a boat into Connecticut river and was drowned. He was the only son of the late Doctor Robert C. McConnell, of Liberty County, Georgia. His mother had taken up her residence in this city, with a view to his education, but a mysterious Providence has called her to mourn his early and sudden death. The sympathies of a numerous circle of friends in this community, have been strongly excited by this distressing occurrence.—*Courant*.

HEALTH COMMITTEE.

The Court of Common Council of the city of Hartford have appointed the following persons Health Committee for the ensuing year:

George Putnam, James Goodwin 2d, Eli Gilman, Dr. H. Holmes, John G. Mix, James B. Hosmer, Horace Goodwin 2d, Enoch C. Stanton, Dennis Morgan, Daniel Copeland.

The Health Committee would respectfully invite the attention of all our fellow citizens to the health and cleanliness of our city. They recommend that all filth and nuisances on and about their premises, and in the streets in front of them, and on private gangways, be removed, and that lime and chloride of lime be used freely. They earnestly request that the citizens themselves will volunteer their services on this subject, and save them the unpleasant duty of issuing their orders according to law, which allows them to direct the owner or occupant to remove nuisances. The design of the law is doubtless that the most speedy course possible should be pursued in removing filth of any kind injurious to the health of the inhabitants. They therefore invite all our citizens to give notice to either of the committee in the different districts hereafter named, where filth or putrefaction of any kind exists to such an extent as to endanger the health of the inhabitants, that it may forthwith be removed, and their duty will be performed, however unpleasant, without fear or favor to any one.

For public convenience, the committee have divided the city into districts, and have affixed the names of those whom the citizens are requested to call on in the several districts.

District No. 1. Commencing at the Exchange corner, running east, north side State street to the river, thence north to city line on Village street, thence south on each side of Village and Main st. to Exchange corner, and all within said boundaries.—Eli Gilman/Denison Morgan, Dr. H. Holmes.

No. 2. Commencing on Arch st. at Franklin market, running east to Conn. river, thence north to State st., thence west on south side of State st. to the corner of Central Row, thence south on each side of Main st. to Franklin market, and all within said boundaries—George Putnam, Dr. Holmes, D. Copeland.

No. 3. Commencing at the dwelling-house of Julius Catlin Esq., running west to city line on the north side of Church st., thence north and east to city line, to New Main st., thence south, west side of Village st., west side of Main st. to the Episcopal church, and all within said boundaries—James B. Hosmer, Eli Gilman, James Goodwin 2d.

No. 4. Commencing at the Episcopal chh., running south on west side Main st. to Stone Bridge, thence west through Mill st. to west city line, thence north and west to city line as far as Church st., thence east to the aforesaid church on the south side of Church st., and all within said boundaries—James B. Hosmer, Horace Goodwin 2d, Enoch C. Stanton.

No. 5. All within the city limits south of the Stone Bridge—John G. Mix, E. C. Stanton, and Horace Goodwin 2d.

GEO. PUTNAM, Chairman of Health Committee.

General Intelligence.

MIDDLETOWN, May 25.—
MELANCHOLY ACCIDENT AND DEATH.—We have this week to record the sudden death of a young student, attached to Mr. Chase's excellent Preparatory School in this city, named William James Oakley, aged 15 years, only son of James Oakley, Esq. of New York city, which took place on Friday last.

He, with other scholars, was at play, about eleven o'clock, during the intermission, and while thus engaged, a fellow student whom he was running after, tossed up a piece of pine palings, at a pole which Oakley held about 10 feet off, which, on descending, struck him on the right side of the head, a little above the ear, causing, apparently, only an inconsiderable bruise.

Oakley continued playing until the expiration of the time of intermission, but while in school, complained of pain in his head. When school was dismissed, at 12 o'clock, he again went to play with his schoolmates, until dinner time, when he took a light dinner. Shortly after which, he went to his room, saying that his head pained him. After having it bathed, he grew worse, a physician was sent for, but the work of death had already commenced, and about 3 o'clock he ceased to breathe.

Thus was cut off, in the spring time of life, by an apparent slight injury, an only son, the solace and joy of his parents, whose loss of other sons caused them to center their hopes on this one.—*Sentinel and Witness*.

From the Buffalo Spectator.

"WHO IS FOR TEXAS?"

A call has been made in this city for volunteers to enlist in behalf of Texas, and great exertions have been made to induce young men to embark in behalf of the Texian rebellion. After holding several meetings, posting hand bills and drumming about town for some days, a company of near 40 individuals have been collected, and on Wednesday last they were paraded and marched through our streets, "to publicly evince to the citizens of this place the sincerity of their intentions."

We saw them dragging along down Main street in the dust and heat, exhibiting every kind of marching—regular, irregular and defective. Some kept time with the drum, some with ram, and some not at all. At length they were drawn up 'in battle array' in front of Perry's Coffee House. Forthwith the bottles and glasses were brought out. The captain and an under officer took each a bottle, and passed along the line, dealing out a generous ration to each brave soldier, according to military custom. The spirit of patriotism was of course revived, and the "perils of war" were all forgotten.

Seriously, however, we much regret the folly of these young men, some of whom were of very respectable appearance and might do well, by attention to their accustomed business in a city where good encouragement is afforded to all who wish to get an honest living. This whole matter is managed, doubtless, by intertred men who keep behind the curtain, and will take care not to expose themselves to the Mexican balls.

The cry of liberty is raised, and appeals are made to the sympathy and patriotism of the United States in behalf of Texas. An interest is created in favor of the Texians upon entirely fallacious grounds, and multitudes are blinded to the real merits of the case. In our opinion, the history of America affords no instance of so deep a scheme of deception and iniquity conducted on so large a scale, and carried to so great an extent, as the movements in behalf of Texas. The real and pretended object are totally diverse. The pretence is liberty. The real object is twofold, viz: *land speculators and slavery*. Yes, strange as it may seem to those who have listened to the cry of "liberty and independence" till their souls are fired with patriotic zeal for that country, the object of the movers in this business is to establish *slavery* and *extend the slave trade*. This is the great moving cause of the war on the part of the leading men in Texas and has been the occasion of all that deep interest felt in their behalf among the slave-holders of the South.

At the North there are companies and numerous individuals who have become interested in the lands of Texas. Those men have been exciting public feeling by the cry of liberty also, calling public meetings, making speeches, offering rewards for volunteers, and urging loans in their behalf. These companies and individuals are found in those places where the greatest stir has been made, at New York, New Orleans, Cincinnati, and Buffalo. How much the excitement is owing to the influence of these interested men, we leave it to the public to judge.

To one subject, we would respectfully invite the serious consideration of every individual in our land, both statesman and divine, citizen and philanthropist. It is the existence of numeraries in our country. If the awful disclosures of Maria Monk are true, which we doubt not, no association under the broad canopy of Heaven, whether it be pseudo-political, piratical, banatical or satanical, in any form or shape whatever, can be half so cruel to soul and body, and so thoroughly damnable as a Roman Catholic Convent. And if there is one point in Hell of more exquisite torture than another, the right to its exclusive occupant possession, hath been richly won by such murderous bawds as Saint Hypolite—Montreal fiend in human form divine—and her hypocritical priestly paramours.—*Jacksonville Reg.*

From a Galway Paper.

It affords us infinite satisfaction to have to communicate to the public, the intelligence of the arrival of some of the "Sisters of Charity" from Paris; with the view of forming an English establishment in our town, for the spiritual and corporeal benefits of our dense population.

It is presumed, the spiritual, is intended only as a cloak to cover the corporeal benefits—a great accommodation to Ladies of easy virtue, and highly appreciated by the libertine and sailor; but by none more so, than the Roman Catholic Priest, who being forbid to marry, makes the joys of the church militant, like Mahomet's heaven, consist in a nursery of fine black-eyed women.—*Ib.*

The following is placarded in the 24th Ward of our city, "Irishmen to your posts, or you will lose America. By perseverance you may become its rulers, by negligence you will become its slaves. Your own country was lost by submitting to ambitious men. This beautiful country you may gain by being firm and united. Your religion may here have the ascendancy and here predomina nre. By your perseverance, this may become a catholic country."—Vote the ticket—Alexander Stewart, Alderman; and Edward Flanagan, Assessor. Both true Irishmen."—*N. Y. Star.*

In the nineteenth century, the General Assembly chose a SLAVE-HOLDER for its Moderator!—*Buffalo Spic.*

The Troy and Erie Line have made arrangements to despatch a steamboat from Buffalo for Chicago every ten days.

The celebrated Mosher estate in England, rated at \$2,000,000, has found a claimant, Caleb Mosher, Jr. of Providence, R. I. who has retained Attorney General B. Green, as his Counsellor in the matter.

Cardinal Cheverus, formerly Bishop Cheverus, of Boston, it is said, will probably be chosen Pope on the death of the present incumbent of the pontifical chair.

Adduction of Maria Monk.—It has been known for several weeks that a number of persons were here from Canada, making efforts to get possession of Maria Monk. Yesterday afternoon she was missing, under circumstances which leave little doubt that she had been carried off; and at this moment she is not improbably on her way to Canada. We hope every possible effort will be made to ferret out the perpetrators of so great a crime, and if possible, to rescue this poor and friendless girl from fiends in the shape of men.—*N. Y. Jour. of Com.*

A scarcely little beggar boy, possessing more wit than politeness, rudely accosted a lady in the street at Baltimore, and insisted on having a *tip*. In order to get rid of the troublesome fellow, she offered him a cent but he refused it with contempt, exclaiming—*it isn't enough, ma'am, I've struck; I takes nothing less than a *tip*.*

MARRIED.

In this city, on Sabbath evening last, by Rev. Dr. Davis, Mr. David Morley, of Lyme, to Miss Sarah G. Hartshorn, daughter of Capt. Jonathan Hartshorn.

In this city, on Wednesday evening last, by the Rev. Mr. Burgess, William S. Pomeroy, Esq., editor of the Bridgeport Farmer, to Miss Frances E. Eaton, of this city.

At Southington, May 29th, by Elder Irenus Atkins, Mr. Eliakim Morse, of Cheshire, to Miss Nancy Hall, of Southington.

Also by the same, May 29th, Mr. Thomas M. Beecher, of Cheshire, to Miss Lydia Hall, of Wallingford.

At Hamilton, N. Y. on the 22d of May, Rev. William H. Shaler, Principal of the Connecticut Literary Institution, at Suffield, Conn. to Miss Elizabeth F. only daughter of the Rev. Prof. Haskell, of the former place.

At Southington, May 29th, by the Rev. Dr. Spring, Charles F.

Fond, Esq., of this city, to Miss Harriet N., daughter of Anson G. Phelps, Esq., of New York.

At Cazenovia, N. Y. on the 9th of May, Rev. Milo Miles, of Mayville, N. Y. to Miss Rosanna Tallcott, of Vernon, Conn.

At New London, on the 22d inst. by the Rev. Mr. Ackly, Mr. William F. Willman, of Maine, to Miss Lucy Ann Clark, of New London.

At New London, by the Rev. Francis Darrow, Mr. Thomas J. Avery, to Miss Sarah R. Smith, daughter of S. K. Smith, Esq. both of New London.

DIED.

In this city, Mr. John W. Murphy, aged 33.

In this city, Mr. Dennis Frisby, aged 49.

At Meriden, Mr. Seth D. Plum, aged 57.

At Thetford, Vermont, Rev. Asa Burton, D. D. aged 84.

At Eastford, Palmer Sibley, M. D. aged 24.

At Coventry, Conn. May 27. Mr. Ebenezer Loomis, aged 72. Mr. Loomis was the father of Elder Ebenezer Loomis, the present indefatigable agent of the Ohio Baptist Convention.

At Andover, on the 29th, Mr. Jasper Fitch, aged 59.

At New London, on the 26th of May, Mrs. Mary Dart, aged 32 years, wife of Mr. Giles Dart, and daughter of Deacon John Watrous, of Waterford.

At Lyme, Miss Elizabeth Peck, aged 22, brother and sister.

A CARD.

The subscribers take this method to express their gratitudo to the ladies of the Baptist Church and

POETRY.

The following graphic delineation of a dying Christian's feelings, are sent us by a young lady of this city, with a note stating, that it was copied from a fragment of an old newspaper picked up in the street. We do not remember to have seen it before, and of course know not the author. The holy sublimity of feeling described by the writer, is too much a matter of fact to be read without glowing desires to die in possession of similar faith and hope. Happy he who so lives as to meet death as a deliverer. ED. SEC.

THE CHRISTIAN'S DEATH-BED SORILOQUY.

And this is death. I've said a last adieu
To all that earth calls lovely. To the sun
That glows in his meridian path, and moon
That walks among the host of brilliant gems,
Her fair companions; I have said, farewell.
The bright and beautiful creation, now
Is darkened; and I lie in this still room.
The multitudes of those I love have been
And looked on me, and pressed my hand, and turned
And wept that we must part. Those farewell tears
Were painful, as I marked their gush from eyes
That laughed with me in days of health and joy;
That pressure of the hand was sad to me;
It told of deep affection. 'T was a sign,
That cords of love, which intertwined each
A sister-fibre in the breast of each,
Must soon be sundered. It was hard to give
My mother and my sisters, who have loved
And cherished me, so that our very lives
Have seemed but one, my farewell, final kiss.
I felt a pang when ones came near and stood
Beside my dying bed, and held a glass,
That I might see the hue of coming death
On my blanched cheek.

But now tis over—all.
The farewells are all said, the final kiss
Has been impressed on those I love. My voice
That once was strong, is silent now. My eyes
Are closed. My crimson lips are pale and sealed.
The friends that stand to see my laboring breath,
Sigh sadly; but I heed them not. No words
I hear them whisper, but I know my hour
My dying hour, is near.

And this is death!
But while my cheek is pale, and chilly drops
Stand on my wasted brow, my mental sight
Is clear as crystal. I behold the end—
The joyful consummation of my hopes—
The close of doubt and fear. My spirit feels
A joy unutterable. In my soul
There's glory. I am going to the hosts
Of ransomed ones in heaven. I soon shall be
Among the brightest of those bands, that come
And beckon me away. There is a peace
I cannot tell, nor scarce believe, that floats
Across my breast. These struggles cannot break
The deep tranquillity that reigns within.

Yes, I shall feast forever on the sight,
Jehovah, of thy throne. With angels there,
And thousand dear ones, whom I long to meet
I shall unite my praise. The pale, sad hue
Of death is on my cheek. But glory wakes
My spirit in the deep abodes
Of joyful thought. Come death and bring the hour;
Let life's last sand flow out. Oh! let me go
And pour my raptures forth in one long strain
Of heavenly melody, before the feet
Of my Redeemer. Let me mount and gaze
Upon the splendors of the throne, and float,
An insect, in the matchless beams that glow
Around my God. My spirit then shall be
From glory changed to glory, through the years
That roll successive on. I shall awake
With God's blest likeness, SATISFIED.

From the New York Evangelist

THRILLING ANECDOTE.

Just as the great anti-slavery meeting on Tuesday was about to close, Mr. Alvan Stewart arose, and begged the attention of the audience to an authentic anecdote of the escape of a slave, which he was sure was well worth their staying just three minutes to hear.

In Georgia, said Mr. S., about three years ago, there lived a man, black but noble, a giant in strength, and in form an Apollo Belvedere, about 35 years of age, a slave, with a wife and four children, also slaves. The love of liberty burned irrepressible in his bosom, and he determined to escape, and free his wife and children, at every hazard. He had heard of Canada, as a place where the laws made every man free, and protected him in his freedom. But of its situation, or the road thither, or the geography of the intermediate country, he knew nothing. A benevolent Quaker, however, helped him on his way by night as far as he dared, and then told him he could do no more for him, but command him to God and the north star. Pointing him to the beauteous pole-star, riding high in the heavens, he told him to steer his course by that star, until he found himself in Canada. The slave proceeded, lay in the woods by day, and travelled by night, subsisting himself and family as well as he could, on the fruits and roots he could find, crossing the Savannah and other rivers, and carrying his wife and children by almost superhuman efforts, passed through the States of South and North Carolina and Virginia, crossed Pennsylvania without even knowing that it was the land of the Quakers; and finally, after six weeks of toil and hardship, he reached Buffalo.

Here he placed his wife and children in the custody of a tribe of Indians in the neighborhood, for the poor man will always be the poor man's friend, and the oppressed will stand by the oppressed. The man proceeded to town, and as he was passing through the streets, he attracted the notice of a colored barber, also a man of great bodily power. The barber stepped up to him, put his hand on his shoulder, and says, "I know you are a runaway slave, but never fear, I am your friend." The man confessed he was from Georgia, when the barber said, "Your master inquired about you to

day, in my shop, but do not fear, I have a friend who keeps a livery stable, and will give us a carriage as soon as night comes, to carry your family beyond the reach of a master."

As the ferry boat does not run across the Niagara river in the night, by day break they were at the ferry house, and rallied the ferryman to carry them to the Canada shore. They hastened to the boat, and just as they were about to let go, the master was seen, on his foaming horse, with pistol in hand, calling out to the ferryman to stop and set those people ashore or he would blow his brains out.

The stout barber, quick as thought, said to the ferryman, "If you don't put off this instant, I'll be the death of you;" and the ferryman, thus threatened on both sides, cried to God to have mercy on his soul, and said, "If I must die, I will die doing right," and CUT THE ROPE.

The powerful current of the Niagara swept the boat rapidly into deep water, beyond the reach of tyranny. The workmen at work on the steamboat Henry Clay, were taken by surprise, and gave almost involuntarily three cheers for liberty. As the boat darted into the deep and rapid stream, the people on the Canada side, who had seen the occurrence, cheered her course, and in a few moments the broad current was passed, and the man with his wife and children, were all safe on British soil, protected by British laws.

Is this Methodism?—The following declaration of sentiments has been published in Charleston, S. C., by the Board of Managers of the Missionary Society of the S. C. Conference of the M. E. Church. The General Conference of the United States, and the Wesleyan Conference in England, are loudly called upon to examine and answer, "Is this Methodism?"—N. Y. *Evangelist*.

In view of the general aspect of the times, it may be expected of us to animadvert briefly on the subject which has engrossed so large a share of public interest, and, in some places, to the great disturbance of the public peace. The present is a fair occasion—and we use it without reluctance—to declare ourselves frankly and unreservedly on that subject.

1. We regard the question of the abolition of slavery as a civil one, belonging to the state and not at all a religious one, or appropriate to the church; though we do hold that abuses, which may sometimes happen, such as excessive labor, extreme punishment, withholding necessary food and clothing, neglect in sickness or old age, and the like, are immorality, to be prevented or punished by all proper means, both by church discipline and the civil law, each in its sphere.

2. We denounce the principles and opinions of the abolitionists, in toto; and do solemnly declare our conviction and belief, that whether they were originated, as some business men have thought, as a *money speculation*, or as some politicians think, for party electioneering purposes, or as we are inclined to believe, in a false philosophy, overreaching or setting aside the scriptures through a vain conceit of higher moral refinement, they are utterly erroneous, and altogether hurtful.

3. We consider and believe that the holy scriptures, so far from giving any countenance to this delusion, do unequivocally authorize the relation of master and slave. 1. By holding masters and their slaves alike, as believers, brethren and beloved. 2. By enjoining on each the duties proper toward the other. 3. By grounding their obligations for the fulfillment of these duties, as of all others on their relations to God. Masters could never have had their duties enforced by the consideration "your Master, also, is in heaven," if the being a master involved in itself any thing immoral.

Our missionaries inculcate the duties of servants to their masters, as we find those duties stated in the scriptures. They inculcate the performance of them as indispensably important. We hold that a Christian slave must be submissive, faithful and obedient, for reasons of the same authority with those which oblige husbands, wives, fathers, mothers, sisters, to fulfill the duties of these relations. We would employ no one in the work who might hesitate to teach thus; nor can such an one be found in the whole number of the preachers in this Conference.

THE ZEAL THAT IS HEAVENLY.

Let us take heed we do not sometimes call that zeal for God and his Gospel, which is nothing else but our own tempestuous and stormy passions. True zeal is a sweet heavenly, and gentle flame, which maketh us active for God, but always within the sphere of love. It never calls for fire from heaven to consume those that differ little from us in their apprehensions. It is like that kind of lightning which the philosophers speak off, that melts the sword within, but singeth not the scabbard. It strives to save the soul, but burtheneth not the body.

True zeal is a loving thing and makes us always active to edification, and not to destruction. If we keep the fire of zeal within the chimney, in its own proper place, it never doth any hurt; it only warmeth, quickeneth, and enliveth us; but if once we break out and catch hold of the thatch of our flesh, and kindle our corrupt nature, and set the house of our body on fire it is no longer zeal, it is no heavenly fire; it is a most destructive and devouring thing. True zeal is an *ignis lambens*, a soft and gentle flame that will not scorch one's hand.

It is no predatory or voracious thing; but carnal and fleshly zeal is like the spirit of gunpowder set on fire, that tears and blows up all that stands before it. True zeal is like the vital heat in us, that we live upon, which we never feel to be angry or troublesome; but though it gently feed upon the radical oil within us, that sweet balsam of our natural moisture, yet it lives lovingly with it, and maintains that by which it is fed; but that our furious and distempered zeal is nothing else but a fever in the soul. To conclude, we may learn

what kind of zeal in all cases universally it is

that we should make use of in promoting the Gospel, by an emblem of God's own, given us in the Scripture, those fiery tongues that upon the day of the Pentecost sat upon the Apostles, which sure were harmless flames, for we cannot read that they did any hurt, or that they did so much as to singe a hair of their heads.

I therefore shut up this with that of the apostle; "Let us keep the unity of the spirit in the bond of peace." Let this soft and silken knot of love tie our hearts together, though our heads and apprehensions cannot meet; as indeed they never will, but always stand at some distance off from one another. Our zeal, if it be heavenly, if it be true vestal fire kindled from above, will not delight to tarry here below, burning up straw and stubble, and such combustible things, and sending up nothing but gross and earthly fumes to heaven; but it will rise up, and return back pure as it came down, and will be ever striving to carry up men's hearts to God along with it. It will be only occupied about the promoting of those things, which are unquestionably good, and when it moves in the irascible way, it will quarrel with nothing but sin. Here let our zeal busy and exercise itself—every one of us beginning first at our own hearts. Let us be more zealous than ever we have yet been, in fighting against our lusts, in pulling down the strong holds of sin and Satan in our hearts. Here let us exercise all our courage and resolution, our manhood and magnanimity.—*Cudworth*.

From the Christian Magazine.

TRUTH AND UNIVERSALISM CONTRASTED.

When one has a bad cause to defend, or a false opinion to advocate, he must employ his skill in keeping the real features of it out of sight. This is most frequently done, by diverting attention from the weak or erroneous points to do something else which is not matter of difference or debate. The Universalist avails himself largely of this method. You undertake to show that God will punish the finally impudent and unbelieving sinners, and he meets you with arguments showing that God will save the penitent and believing sinner; you demonstrate that God is just, and he proves, in answer, that God is gracious; you bring forward the divine denunciations against the wicked, and he replies with the divine promises to the righteous. So he dodges the question on which you differ from him, by betaking himself to those on which you are agreed; he evades your argument against his error, by admitting a truth which no one questions; and puts you in the attitude of opposition to a truth which you firmly believe. You tell him that an anchor will sink if dropped into the sea—he replies that a ship will float on the surface; you know it will, but he is wrong if he thinks an anchor will swing because a ship will. You tell him that arsenic is poison; he says, it has a sweet taste; you know it has, but he wants you to talk about its sweet taste, and not about its poisonous quality. You say a judge will sentence a convict to punishment—he replies, the judge loves his own children; you know it, but that affects not the treatment of the convict.

Universalists cut in two the short sentence—*as just God and a Saviour*! They lay their heads upon the second part and go to sleep and dream that the first part is a lie.

The following method of exhibiting the contrast between the truth of God and their gross and arrogant errors, sets their usual method of reasoning at defiance, and exhibits their ruinous notions in their naked deformity.

The word of God says: "He (Christ), became the author of eternal salvation to all that obey him." *Heb. v. 9.*

"Woe to the wicked! it shall be ill with him; for the reward of his hands shall not be given him." *Isa. ii. 11.*

"The wicked shall be turned into hell." *Ps. ix. 17.*

"The enemies of the cross of Christ, whose end is destruction." *Phil. iii. 18.*

"The ungodly shall not stand in the judgment." *Ps. x. 5.*

"All that are in their graves shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." *John v. 29.*

"Wide is the gate and broad is the way that leadeth to destruction, and of course, there are none that go in thereat." *Mat. vii. 13.*

"The rich man died, and was buried; and in heaven he lifted up his eyes, being in happiness—and said Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame." *Luke, xvi. 22, 24.*

"He that believeth on the Son hath everlasting life; and he that believeth not the Son, shall not see life, but the wrath of God abideth on him." *John iii. 36.*

"He that believeth—shall be saved; and he that believeth not shall be damned." *Mark xvi. 16.*

"And these (the wicked) shall go away into everlasting punishment; but the righteous into life eternal." *Mat. xxv. 46.*

From the Presbyterian.

REMARKABLE TESTIMONY.

In the last number of the Christian Exam-

er, of Boston, a quarterly Unitarian publication, which may be considered as the great organ of their sect, and to which the best talents of their church contribute, we find a review of Mr. Barnes' Notes on the Romans, in which Calvinism is denounced, and the "Notes" condemned. We will furnish in proof, a few extracts, to the last of which we particularly direct attention.

"Mr. Barnes' notes are most admirably adapted as they were designed, for Sunday School Teachers and Bible classes."

"So seldom do the Author's distinctive doctrinal sentiments make their appearance, that, while for the most part, we would advise no additions, were the work re-edited under Unitarian supervision, we should note exceedingly few omissions. Indeed, on many of the standard and Trinitarian proof texts, Mr. Barnes has candidly indicated the inadequacy of the text to prove that doctrine."

Sometimes, Mr. Barnes does not so much as suggest a Trinitarian idea in commenting on texts which have been deemed decidedly and irresistibly Trinitarian in their feelings."

"On the Atonement, our Author's views are far in advance of those of the Church to which he belongs. Though he mentions that Christ was in some sense, a substitute in the place of sinners, he denies a strictly and fully vicarious atonement, and makes the Saviour's death important, chiefly as an illustration of the inherent and essential connexion between sin and suffering."

"On the subject of man's nature, capacities, and duty, our author is sound and lucid. The idea of hereditary depravity, he spurns as unworthy of even a passing notice. He asserts repeatedly, that men sin only 'in their own persons, in themselves,' as in lead, how can they sin in any other way? The imputation of Adam's transgression, he treats as a scholastic absurdity."

"Of the fragment of Adam's federal headship, and the condemnation of his posterity for partnership in his sin, Mr. Barnes says, 'there is not a word of it in the Bible.'

Then says the Reviewer, "In conclusion, we would say, that while our orthodox brethren publish and circulate such books as these 'Notes,' we most cordially extend to them the right hand of fellowship, even though they refuse to return it. We regard them as fellow laborers with us, for the overthrow of time-hallowed absurdities; for the cleansing of the Christian creed from 'whatever defileth and maketh a lie.' Calvinism is now a house divided against itself. It embraces within its walls, two, not only distinct, but opposite sects, the one that of the friends, the other, that of the enemies of free inquiry; the one, that of the votaries of reason, the other that of the blind-fold recipients of a traditional faith. The house is tottering, is on the point of falling; and when it falls, we confidently expect to receive into the citadel of liberal Christianity, and shall greet with a most hearty welcome, those beneath whose well aimed blows, the walls of the old mansion are shaking, and its foundation crumbling."

Here then, the Unitarians have detected the very doctrines in Mr. Barnes' book, for which the Synod of Philadelphia condemned him, but for which they applaud him as co-operating with them in shivering the walls of that venerable system, which has been the peculiar glory of our church. We may not inappropriately quote in conclusion, the remark of a writer in the Literary and Theological Review for March, in a critique on Abbott's writings, which have obtained a dangerous popularity. His language is, "we have been surprised that a book which like the *Corner Stone*, professes to teach the great peculiarities of Christianity, in which the church has always been almost unanimous, should be so popular with Socinians. In view of this fact, we have been compelled to ask, have those doctrines, which with this denomination, have been objects of ridicule, aversion and contempt,—the objects of endless objections; which have been accused of the most startling consequences, and the most licentious tendency; have these doctrines been plainly taught, or have they been partially concealed in this book?"

EVILS OF MOBOCRACY.

There is much truth strongly expressed, and an important admonition, in the following brief extracts from the Address of Judge Gaston, of North Carolina, before the Literary Societies of the College of New Jersey.

"Unrestrained liberty is anarchy; dominion in the strong; slavery in the weak; outrage and plunder in the combined oppressors; helpless misery in the oppressed; insecurity, suspicion, distrust and fear to all. Law is the guardian of freedom.

"The summary is short. Liberty becomes licentious, and bursts the bounds of law. Faculties rage and war against each other. The war of factions is succeeded by a confiscating and sanguinary anarchy. Anarchy is superseded by tyranny.

"Ambitious men may rise and disappear, parties may struggle, and power often changes hands—but our country will remain, our country will flourish in immortal youth, unbent amidst the brush of contending factions, and surviving the wrecks of most mortal things, if the soul of national freedom be kept alive. The breath of that life is virtue. Demoralized public sentiment is a mephitic gas in which frequent dies.

"We tell the people of the United States, that unless they look well to themselves, the day of their destruction is at hand. They are trying to destroy themselves. We do denounce as a traitor, every man who encourages in any shape, or under any pretext, the putting down and abrogating of the laws. We disclaim every man who advises the people to take the laws into their own hands, no matter for what cause, no matter for what good reason, no matter how much good may for once be done thereby. We say that every man who deprives or attempts to deprive the veriest wretch that

breathes God's atmosphere, of the right of trial by jury, for any crime, is virtually a traitor—not only to his country, but to his own best rights and deepest interests. Men who unchain the mob, are like men who unchain the plague, and the pestilence. It may rid them and their country of their enemies and its scourges; but will also sweep them away in its poisonous career. We would take him to be insane who would sit on the brink of a volcano, and throw into it the inflammable matter to produce an eruption; but we see men advocating mob law and anarchy, on the score of expediency, (as if any expediency can justify overwhelming the law) and we still suffer them to preach on."

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